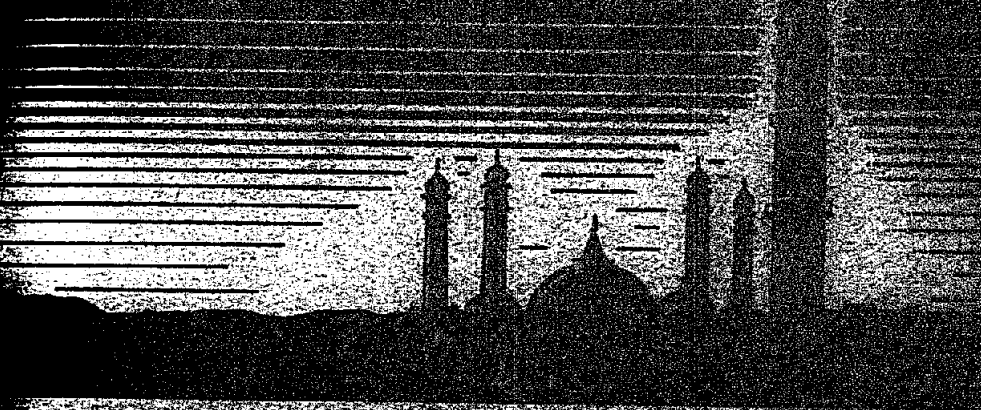


THE MUSLIM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street,
New York 1, N.Y.
5. 927 N. Fairfax Avenue,
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Ruychrocklaan 54, Hague

NIGERIA

P. O. Box 418, Lagos
GOLD COAST

P. O. Box 39, Salt Pond
SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

KENYA COLONY

P. O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Hafiz Bashiruddin,
Rose Hill

INDONESIA

Petodjok Udik VII/10
Djakarta

JAVA

Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja

BURMA

143—31 Street
Rangoon

CEYLON

99 Driesburgs Ave.
Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage From The Holy Quran

O People of the Book. There has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allah a Light and a clear Book.

Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of darkness into light by His will, and guides them to the right path.

They have indeed disbelieved who say, "Surely, Allah is none but the Messiah, the son of Mary." Say, "Who then has any power against Allah, if He desires to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?" And to Allah belongs the kingdom of the heavens and the earth and what is between. He creates what He pleases; and Allah has power to do all things.

Al-Ma'ida; 16-18

A Saying of the Holy Prophet

Verily I heard Lord Muhammad say, "That person who shall pursue the path of knowledge, God will direct him to the path of Paradise; and verily the superiority of a learned man over an ignorant worshipper is like that of the full moon over all the stars."

Editorial:

A Letter To The Delegates Of The World Council Of Churches

(This letter was circulated among the delegates of the World Council of Churches by the Ahmadiyya Movement in Islam at the occasion of their recent meeting in Evanston, Illinois.)

Honorable Delegates:

Kindly accept the sincerest and heartiest greetings from the American Muslims at this great occasion of your meeting in Evanston, Illinois.

You have gathered together here from all corners of the world in quest of peace and a hopeful spiritual future for the whole world. We Muslims are in whole-hearted agreement with this goal. We pray that God may lead you in your deliberations to His eternal peace.

To us Muslims, peace, both of heart and the world, is the dearest and most cherished treasure. Islam, the very name of our religion, means complete submission to God which in turn is the only step toward a real and enduring peace. The whole teaching of Islam centers around the theme of providing mankind with such means that may usher in the era of a universal peace.

Islam has always offered a hand of sincere co-operation and love to you, the Christians, "the People of the Book," as you have been addressed in our Holy Book, the Quran. The Prophet Muhammad is believed by the Muslims to have come in fulfilment of the prophecies of the Old and New Testaments from among the brethren of the Israelites (*Deut.*, 18:18), as the "Comforter," whom the Father had sent to teach the world "in all things" (*John*, 14:26) and to "guide us into all truth" (*John*, 16:7-14). You can, therefore, observe that the bonds of friendship between Islam and the followers of Christ are very close.

In the time of the Holy Prophet this spirit of Islam was gloriously shown in action when a delegation of Christians from Nejran was visiting the Prophet. On their worship day, he invited them to perform the rituals of their worship right in the first Islamic mosque built by the Muslims in Medina.

Today there are about four hundred million Muslims in the world in many lands of Asia, Africa and Europe. In America the message of Islam has been brought by the Ahmadiyya Movement in Islam and about 20 missions have been established in different towns of this great country. It is our firm conviction that a lasting peace of the world invariably depends upon a perfect understanding of the problems of all peoples of the world and particularly in a sympathetic understanding of the 400 million Muslims. More than everything else it depends upon an understanding of the teachings of Islam, which, we believe, can give the world the perfect peace it is looking for.

The world today suffers from maladjustment. A living faith is needed to bring about the right adjustment and co-ordination between all aspects of human activities. We believe that the principles on which this co-ordination must be based have not only been completely set out in the Holy Quran but have also been put in practice in the life of the Holy Prophet Muhammad. In our age, further application and operation of these principles has been again shown by one of his servants, Hazrat Ahmad of Qadian, the Founder of the Ahmadiyya Movement.

We humbly ask you to extend the field of your deliberations and join with the Muslims of the world so that our combined efforts may bring that peace which all of us are looking for. We feel that Islam deserves a much closer study by the Christian leaders than it has been given in the past. We are confident that this vitally needed study with open and sincere heart will result in an understanding which is essential for everlasting peace.

EDITORIAL NOTES

The Christian Drama

While the meetings of the Council of Christian Churches at Evanston would lead us to believe that the proposed unification of Christian churches is a sign of the Christians coming back to the original faith, we are also being told by Christian authorities that the trend is rather in the opposite direction. In the recent issue of *Saturday Review*, Albert N. Williams, a University of Denver administrator, asserts that the present history of the Christian religion is "a drama lacking both dramatists and theatres today." Deploring the state of today's Christianity, he says that it "has been severed from the stream of its own history, and served up, de-gutted, be-boned, sliced and boiled, with a garnishment of piety and morbidity that would have turned the wrathful Old Testament Jehova away from His own people in anguished sorrow."

In this discussion, Mr. Williams is particularly critical of the "sad shape" of current religious writings. The authors of the so-called spiritual books that top the best-selling list, in his estimation are more interested in exploiting faith to gain readers than they are in bringing a religious knowledge to the people. Mr. Williams is not surprised at the fact that because of these generally prevailing tendencies in the Christian writers, the "Christians of our times lack even the most cursory interest in the dramatic unfolding of events which made possible our faith."

This form of "adulterated Christianity" is being preached rather extensively in our times. It will be interesting to note whether the wine mixed with water will succeed to bring more and lasting profits to the followers of this policy.

Anti-Semitism in Israel

With much apology on one side and even more fanfare on the other Israel was created a few years ago. This little state was to become the home of world Jewry. Since the creation of Israel several events have taken place to make us believe that all is not quite what it's cut

out to be in the camp of Zion. In fact, quite often the whole thing boils over and we hear discordant notes rising above the noise of the multitude of Zionist propaganda machines.

We have in mind one occasion when several hundred Indian Jews, who had migrated to Israel, sadly packed up their belongings and returned to India. The reason of their disallusionment was racial discrimination.

In the minds of most of us the Jews represent a unit but it seems that this is not so. The Indian Jews, and the report has come from several other quarters, complain that a very clear distinction is made between European and Oriental Jews. It is certainly ironic that Israel is being plagued by the very "anti-Semitism" that had led to its creation.

The latest report concerning this state of affairs was reported in the *New York Times* (August 15, 1954). A young Israeli soldier, Pvt. Israel Clement Moshe, deserted to the Egyptians and claimed political refuge. He stated that the treatment of Oriental Jews in Israel had made life unbearable for him.

Pvt. Moshe had migrated to Israel from Tripoli, Libya, in December, 1949, and had been serving in the Israeli Army for the past two years.

The young soldier asserted that the European Jews in Israel "despised Oriental Jews and discriminated against them everywhere." Could this be the ideal for which nearly a million Arabs were forcefully turned out from their homes and made destitute?

Malan's Apartheid

In these modern times it is becoming increasingly more difficult for decent men and women to let the bigotry of such men as Daniel F. Malan, Premier of South Africa, go unnoticed. Furthermore the South African Premier even goes so far as to excuse his actions in the light of the Christian religion.

It is most unfortunate that there is virtually nothing said on the matter of racial segregation in the New Testament, although it must be admitted that at times the tone of the Bible does seem to be a little complacent on this problem. However, we are sure that the gentle prophet, Jesus, would be horrified at the actions of Mr. Malan.

Praise be to Allah, that wherever the message of Islam has reached racial segregation has been virtually unknown. "The best of you is he who is most righteous," says the Holy Quran. It is to be hoped that the Voice of Islam will be able to pierce into the heart of Mr. Malan's "apartheid" wilderness and proclaim the absolute brotherhood of man whatever the color of his skin or the land of his birth.

We note with pleasure in the *Time Magazine* (June 7, 1954) that at the 94th General Assembly of the Presbyterian Church in the United States (Southern) a resolution was passed with a vote of 236 to 169 to condemn racial segregation as out of harmony with Christian theology and ethics. It is most heartening to see that even the Church has joined in condemning the evils of segregation. There is, however, one note of discord. It is difficult not to wonder upon what basis those other 169 delegates base their convictions.

New Look in Pastoral Journalism

The *Time Magazine* (May 10, 1954) reports about an Anglican minister, Rev. Cecil Edwyn Young, who has started what he calls a "new look in pastoral journalism." It seems that Reverend Young has started a new publication that rivals the pulp magazines for sensationalism. Anglican Young's new paper contains the latest movie reviews complete with interviews and typically lurid photographs that generally accompany such articles. The advertisements of the paper proclaim the quality and smartness of the various popular brands of beer and ale.

Reverend Young explains all this away with: "We are simply trying to bring outsiders to the church, to show them that we are wide awake and willing to play ball, as it were."

If compromising with those elements, against which all religions have agreed in condemning, is "wide awake and human" then we would rather be a bit old-fashioned and not quite so human. It must be difficult for the Reverend to publish an appeal for higher morals with a beer-bottle on one side and a lurid photo on the other.

It is desirable to encourage people to come to attend the churches of their various faiths. However, some restraint must be exercised if religion is going to win its struggle against the forces of immorality and vice. Perhaps if a more logical and reasonable faith were to be presented to the people they would not be so hesitant to attend religious services. We believe such a faith is Islam. For centuries it has inspired its adherents to attend religious services regularly without even so much as the aid of an organ or a choir.

Women in World Council of Churches

The *Christian Science Monitor* (August 19, 1954) runs an article, entitled, "Women Participate More Significantly In Church Council." The article tells of the more prominent role that women are beginning to play in the Christian Churches. In fact it points out that there are signs that women are beginning to gain the same status in churches that they have attained in secular world activities.

It reports that about 125 women attended the World Council of Churches at Evanston, Illinois. These were all acting in an official capacity, either as delegates, consultants, or accredited visitors. In 1948 there were only 19 women delegates to the assembly. This year there are 38. In some cases these women are the sole representatives of their churches at the assembly, a proof that the churches recognize their leadership.

However, despite these gains in the prestige of the women, concern was expressed that the churches are not making full use of women and are not giving them proper responsibilities.

It is very heartening to hear that women are playing such an important role in the administration of the Christian Church. This is, of course, only the way it should be. In Islam women have always been urged to take an active part in religious affairs. Islam not only encouraged the active participation of women in the religious life but actually created a society in which this principle was effectively carried out. The Holy Prophet Muhammad said to his followers, "Learn half the faith of Islam from A'isha (his wife)." This should amply illustrate women's role in Islamic religious affairs.

We are most happy to hear that the Christian women are coming into their own in religious affairs and we extend our heartiest congratulations to them on this matter. However, we cannot help but wonder just what St. Paul would have thought of this new phenomenon. It is difficult to imagine that he would look kindly upon it. In *Corinthians* 1; (14:34-35) Paul writes quite clearly on the subject. He says to his followers,

"Let your women keep silence in the Churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

Again in *Timothy* 1, (2:11-15), he states,

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

The Christian world has taken great strides in the humanities. Yet one can only view with alarm that in striding forward it is only leaving its religious scriptures farther and farther behind; and it seems that eventually they must be discarded in their entirety for their position is fast becoming doubtful in the light of the modern humanitarian philosophies.

New Manuscripts of the Bible

The *Time Magazine* (February 22, 1954) reports that some very important Biblical manuscripts have been found in a cave at Wadi Qumran, Jordan. The manuscripts were written in the Hebrew script, and upon being translated proved to contain almost half of the Old Testament. These manuscripts date from 200 B.C. to 70 A.D. thus making them the oldest Hebrew version of the Bible ever to be discovered.

Dr. Frank M. Cross, Jr., of the American School of Oriental Research has discussed a portion of the manuscripts—27 fragments from the first and second chapters of *Samuel* 1,—and mentioned some corrections for the present King James Version of the Bible. Dr. Cross hinted that such corrections and additions are "only the beginning."

It is thought that when the fragments are finally edited, "there will be some important revisions to make in the work of those scholars who had a habit of trying to solve a corrupted Biblical text by speculation on the translator's sociological backgrounds."

The Bible is supposedly the source of inspiration for the entire Christian world—a world that has made fantastic progress in science and education. By many of the Christians the Bible is accepted as the very word of God. Despite their deep reverence of the Bible, the Christians themselves are forced to admit that it is full of errors, many of which contradict and even negate several of the basic doctrines of the Christian Church.

In our everyday lives we are most particular to scrutinize carefully any legal document, involving perhaps a few dollars, that might come our way. If we exercise such care in matters of such temporary importance, then how is it possible that man can accept a document so error-ridden as the Bible in the matter of the very salvation of his soul? We pride ourselves of our practicality in world affairs but it seems that in religious affairs we must toss aside all inhibitions, all logic and reason.

Today these fragments have been found. Who knows what tomorrow will bring? Under these conditions it is impossible to base one's faith upon the Bible as such. As God is eternal, so should be His word.

Naturally we appreciate the fine teachings that are contained in the Bible. They have played a great and important role in the betterment of mankind. Their beauty and appeal are self-evident. All that we feel is that a book so filled with mistakes as the Bible is could never be the final word of God to mankind. God is perfection. His scripture and His law should also be such.

One of the miracles of these days is the Holy Quran. For nearly fourteen centuries it has stood as letter perfect as the day it was revealed. In the Holy Quran God Himself speaks, concerning the safeguarding of this book:

"Verily, we have revealed this book; and certainly we will be its guardians!"

This is the contrast between the Bible and the Holy Quran. One is the product of the ingenuity of men, inspiring and perhaps at times inspired. The other is the direct revelation of God, it's contained perfection assured by God Himself as the final law and guidance for mankind.

Islam and Marxism

George Sokolsky, in his syndicated column "These Days," writes a very interesting article, entitled "Religion and Resistance" published in *Washington Post and Times Herald* July 28, 1954. In this article Mr. Sokolsky points out the fact that Asia is the home of all the world's great religions. However, of these great world religions "only Christianity and Islam possess the inner strength and courage in these (Asian) countries to generate opposition to Marxism." He says further, "It is in the nature of the current world struggle that a Confucian will find little, from a philosophic standpoint, that is offensive in Marxism,

nor will a Hindu. On the other hand, a Christian or a Moslem, in whatever country, obviously cannot accept a philosophic system which rejects the concept of a mystical God who created the Earth and all that is upon it, including man."

Mr. Sokolsky has put forth an excellent observation here. To the average student of modern politics and economics it must seem quite amazing that as yet no Muslim nation has gone over to the Communist block, despite extremely low standards of living and terrific pressure from the Communists. Despite the spiritual decline of the Muslims in general, the teachings of Islam remain entrenched in the hearts of its followers. Only as the Muslims turn from the principles of Islam and seek inspiration in the materialistic philosophies of the West do they fall prey to Soviet propaganda.

Unfortunately it seems that Christianity has not held its ground as well in Europe as it has in Asia in its struggle against the onslaught of Soviet Imperialism inasmuch as Communism was created and developed right in the very heart of Christendom, then with the possible exception of the Chinese, the overwhelming majority of the world's Communists are, or at least were, Christians.

However, now is the time for all peoples to forget foolish hatreds of the past. We who believe in the God-ordained principle of the freedom of the individual must unite together to combat the evil forces of Godless Communism.

Experiments in New Fields

The Outlook (Golden, Colorado) publishes the following article:

We met a chemist some years ago who was planning to experiment with religion.

"Some Sunday," he said, "I'm going to go to Church and see if it makes any difference in my life."

"Doctor," we asked (for he had a number of degrees), "How does a chemist begin his experiments in a new field?"

"With research," came the reply. "He studies the find-

ings of other men in that field—determines what has been proven and what is unknown.”

The article goes on to say that the chemist should study Christianity in the same manner; that over a period of a few months of faithful church attendance he should form his opinion.

When a chemist is engaged with a certain project does he confine himself to one formula or to one particular combination of chemicals? We think not. Instead, the chemist tries to avail himself of the most modern chemicals and drugs. He will be interested not only in the writings of the great chemists of the past but also in the works of his own contemporaries.

If the chemist is to apply scientific research to the matter of religion then he must keep these things in mind as well. Certainly the religious formula put forth by the Christian Church is an old and respected one. However, antiquity does not necessarily prove superiority. We suggest that our chemist friend should extend the scope of his project. He should make an extensive study of all the world's great religions, stressing upon the newer developments in this field. Having completed this project, we are sure that he will be much more able to choose the religion that will bring joy to his heart and peace to his soul.

It becomes even more necessary for our friend to study the faiths that have come after Christianity since Jesus himself has said:

“Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” (*John 16:7-13*)

Since the advent of Jesus but one great Prophet has come to set forth a new dispensation. That Prophet is Muhammad. The religion is Islam. We are quite sure that the chemist will stand to gain limitless spiritual benefit from a careful study of Islam—or for that matter, anyone else who is a sincere searcher after truth.

The Status Of Women In Islam

A true, lasting and enduring peace of the world cannot be brought about only by the solution of international problems. It must start with the peace of the individual mind. It should also be founded upon an economic order which rightfully takes care of every human being. And, it must be based upon a social system which regulates the responsibilities and duties of its members in such a perfect way that it can create an ideal society.

Such a social system can be developed only in a society in which both man and woman are given such balanced and healthy status which may enable them to function harmoniously in their assigned spheres. As in other aspects of human life, Islam has given a detailed and balanced teaching on this subject. It is the purpose of this article to examine some of the Islamic teachings in a little detail on the status of women.

The Condition of Women Before Islam

Needless to say that before the advent of Islam, about fourteen centuries ago, no religion or nation had afforded to woman such freedom as she could use by way of right. Even the New Testament which is today considered as having set forth its teachings on the basis of love and sympathy accorded only a subordinate position to the woman. It is quite equivocal in its teaching that:

"Let the woman learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

For Adam was first formed, then Eve.

And Adam was not deceived, but the woman being deceived was in transgression."¹

Even in matters pertaining to religion, the Bible does not deem it proper to grant an equal status to the women. Very specifically did St. Paul say that:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commended to be under obedience, as also saith the law.

"And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the churches."²

The truth of the matter is that apart from a general teaching of woman's lower status than that of man, the Bible has very little to say about her. As for the institution of marriage, the Bible, at the very most, does not encourage it very much. In the times of distress like the period of early Christianity the advice of St. Paul was that those who are not married should rather stay unmarried because, "those who will marry will have worldly trouble." He warned his followers that one who is married is anxious about worldly affairs and his interests are divided. But, one who remains unmarried, he is anxious about the affairs of the Lord. Furthermore he advised those who had wives that from then on they should live as if they had none.³

In Arabia, at the time of the advent of Islam, the condition of the woman was extremely low. She could not be the owner of her property. She could not even inherit any property from her father. In fact, she was herself assigned as a property to her husband. She could be easily sold by him, or lost in gambling. She could never ask for

1. I *Timothy*, 2:11-14.

2. I *Corinthians*, 14: 34-35.

3. I *Corinthians*, 7: 25-38.

separation from her husband if he did not so desire. If allowed to separate at all, she could only live apart without the privilege of re-marrying. When the husband died, the widows were forcefully married to other relatives or sold for money. This was the miserable condition in which Islam found her and then elevated her to an equal status giving specific teaching about both her rights and obligations. It is easy to talk of the equality of the sexes in the present day society when the whole trend is completely in favor of such ideas, but to introduce this teaching in a violently opposite setting was a unique and unparalleled feat of Islam.

Islamic Teachings

First of all, Islam made it clear that in matters of faith, there is absolutely no difference between a man and woman. The Holy Quran says:

"But whoso does good works, whether male or female, and is a believer, such shall enter heaven."⁴

The holy gospel of Islam goes on to stress this equality in such forceful verses:

"Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard their chastity, and the men who praise God and the women who praise God, Allah has prepared (for all of them) forgiveness and mighty reward."⁵

4. *The Holy Quran*, 4:125.

5. *The Holy Quran*, 33:36.

The above verse explains very clearly that in the matters of faith, in God's reward for the righteous and appropriate actions and in the practice of the commandments of God, there is no difference between man and woman. A happy life is the reward for both of them for their good deeds, as the Holy Quran says:

"Whoever does good, whether male or female, and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did."⁶

Revelation is one of the greatest of blessings which a human being can receive. Islam makes it clear that in this blessing both man and woman can share. In fact the Holy Quran relates the story of Mary, the mother of Jesus, whom Allah told in revelation that she was a chosen and purified woman.⁷ Again it is mentioned that Allah revealed to the mother of Moses at his birth to give him suck and to cast him into the river when she feared for him.⁸

In the worldly matters, Islam gives equal opportunity to the woman. It says very specifically that:

"Men shall have the benefit of what they earn and women shall have the benefit of what they earn."⁹

And Islam makes it clear that a woman has full control over her property and she can dispose it whenever she likes. The Quran says:

"And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome."¹⁰

6. *The Holy Quran*, 16:98.

7. *The Holy Quran*, 3:42.

8. *The Holy Quran*, 28:8.

9. *The Holy Quran*, 4:33.

10. *The Holy Quran*, 4:5.

Islam gives specific teachings about a woman's share in the property of the deceased. The Holy Quran says:

"Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and near relatives leave."¹¹

The truth is that Islam gives detailed teachings about the woman's right from the time of her birth and elevates her condition not only as a woman in general but also specifically as a daughter, a wife and a mother. The status of women in general has already been discussed above. We will now take the teachings of Islam separately on her status as a daughter, as a wife and as a mother.

Concerning the Daughter

Before Islam, and especially in Arabia, the daughter did not have any human status at all. It was not unusual to bury a baby alive if it happened to be a female. When one received the news that a baby girl was born to his wife he would feel humiliated and filled with shame. The Quran mentions that such a person would try "to hide himself from other people" because of the bad news and "his face would darken while suppressing his inward grief."¹² Islam gave absolute injunctions in this respect and made it clear that killing of children is one of the greatest sins.¹³ It says that only God knows whether a male or a female child will be better. Thus it reads:

"But when she was delivered of it, she said, 'My Lord, I am delivered of a female,'—and Allah knew best what she had brought forth and the male she was thinking of was not like the female she had brought forth."¹⁴

11. *The Holy Quran*, 4:8.

12. *The Holy Quran*, 16: 58-60.

13. *The Holy Quran*, 17:31.

14. *The Holy Quran*, 3:37.

Islam says that it is up to the King of Heavens and Earth to decide whether He should create a male or a female.¹⁵ But all of them are reminded to remember that both men and women have been created from a single soul.¹⁶

The Holy Quran further enjoins that one should seek such means which may not only protect him from the punishment of life hereafter but should also protect his family and children.¹⁷ Thus Islam makes it clear that the children must be fully instructed in spiritual teachings so as to fully understand what will save them from the fire of hell. The Holy Prophet is reported to have said that if a Muslim raises his daughters well and makes appropriate arrangements for their happy future the doors of heaven are opened for him. Seeking of knowledge has been specifically enjoined as a "duty" upon both a Muslim man and Muslim woman by the Prophet Muhammad.¹⁸

Women's Status as Wife

As new responsibilities are added to a woman when she becomes a wife, Islam gives her also added status in her married role. Islam explains that the purpose of marriage is that the parties may dwell in tranquility of mind and that love and mercy may develop.¹⁹ Naturally this purpose cannot be achieved by the subjugation of one of the sexes. The Holy Quran is quite clear in that the women have rights similar to those of men over them.²⁰ Both of them stand at par. It is only in matters of discipline that the man has been given an administrative superiority. He is head of the household because of his role as the

15. *The Holy Quran*, 42:50.

16. *The Holy Quran*, 4:2.

17. *The Holy Quran*, 66:7.

18. *Ibn Maja*.

19. *The Holy Quran*, 30:22.

20. *The Holy Quran*, 2:229.

bread-earner and maintainer of the family.²¹ Otherwise it is clearly explained by the Holy Prophet that, "The best among you is the one who treats his wife the best."²² He also described a woman as the ruler of her husband's household who will be questioned about the proper care of her subjects.²³

Over and over again, the Holy Quran emphasizes that both man and woman have been created from a single soul and therefore the object of the marriage is to seek comfort from each other.²⁴ It describes the relationship of a husband and wife in these beautiful words:

"They (your wives) are an apparel for you and you are an apparel for them."²⁵

This verse points out that the object of marriage is not the gratification of carnal passions. The real object is the comfort, protection and embellishment of the parties like the uses of a garment to the body. The closest union of two souls could not be described more aptly. They are for mutual support, mutual comfort and mutual protection, fitting into each other like a garment fits the body.

The functions of the husband and wife are quite distinctly explained in the Holy Quran. Both of them have been exhorted to excel each other in doing virtue. A study of the Islamic history shows that the Muslim women did not shirk from their national duties as were required of them in times of need. They joined the soldiers in the field to perform such duties as carrying of provisions, taking care of the sick and the wounded, to remove the wounded and the slain from the battle-field, and even taking part in actual fighting when it became necessary.²⁶

21. *The Holy Quran*, 4:35.

22. *Tirmidhi*.

23. *Bukhari*, 67:91.

24. *The Holy Quran*, 7:190.

25. *The Holy Quran*, 2:188.

26. *Bukhari*.

The Holy Quran makes the husband responsible to maintain his wife according to his means and to provide lodging for her.²⁷ On the other hand the wife is expected to keep company with her husband, to preserve his property from loss or waste, and to refrain from doing anything which may disturb the peace of the family.²⁸

It is mentioned in the Hadith that the Holy Prophet used to help his family in many small works of the household, such as milking of goats, patching his clothes, mending the shoes and cleansing the utensils. Over and over again the gospel of Islam recommends kindness as the best virtue in domestic dealings. It stresses that even when a man may dislike his wife his attitude should be that of kindness because, "it may be that you dislike a thing while Allah has placed abundant good in it."²⁹

Even in his farewell address at the occasion of his last pilgrimage to Kaaba, the Holy Prophet said:

"O my people. You have certain rights over your wives and so have your wives certain rights over you. . . . They are a trust of God in your hands. So you must treat them with kindness."³⁰

While, on one hand, Islam has defined the rights and responsibilities of both the sexes, Islam has also taken precautions that no such free intermingling of males and females be permitted which may result into a moral deterioration and corruption. The whole teaching of such restrictions on the free mixing of sexes is for the purpose of raising the moral standard of society and minimizing the chances of illicit sexual relations. Only in society with such moral fibre can the home be turned into a haven of peace.

27. *The Holy Quran*, 65: 7-8.

28. *Bukhari*.

29. *The Holy Quran*, 4:20.

30. *Muslim*.

The Covenant of Marriage

The very fact that Islam looks upon the institution of marriage as a kind of contract signifies that Islam means it to be something agreeable to both the parties.³¹ Both the man and the woman must be satisfied that they find the other party a desirable partner for their life time. The consent of both of them has been considered as an absolute essential by the jurists of Islam. The Holy Quran says very clearly in this respect that:

"Do not prevent them from marrying their husbands if they agree between themselves in a decent manner."³²

However, Islam also wants to be sure that all the rights of a woman are fully protected. It, therefore, enjoins that the consent of a guardian may also be taken so that her consent may also have the benefit of mature wisdom. In the case of widows intending to marry, even this condition is not required since they are considered to be mature enough to decide for their best interests.

Islam gives further protection to the parties by making it an essential in the covenant of the marriage that the consent of the parties is expressed in presence of at least two witnesses. Islam does not recognize a secret marriage.

Another important condition in marriage is the fixing of some dowry to be paid by the husband to the wife.³³ The Arabic words used in the text of the Holy Quran signify that the husband should pay this dowry agreed upon between them willingly, cheerfully and without demur. This dowry is considered by Islam as an exclusive property of the wife in which the husband is not to interfere.

31. *The Holy Quran*, 4:22.

32. *The Holy Quran*, 2:233.

33. *The Holy Quran*, 4:5.

The Right of Divorce

Although Islam has attached a high degree of sanctity to the covenant of marriage yet sometimes it becomes necessary to terminate it. Islam, under exceptional circumstances, has kept the way open for its dissolution through the process of divorce, although the Holy Prophet has called it as one of the most undesirable of the things permitted. The word for divorce in Islam is Talaq, meaning undoing of the knot. The very meaning of this word, therefore, carries the implication that both parties have a right to divorce each other when the need may arise. Islam, however, advises restraint in its use and suggests that other courses may first be taken to bring about harmonious relationship between the husband and wife and the divorce may be resorted to only after all other means of removing the disagreements may have been exhausted. It is due to this teaching that the number of divorces in the Muslims is comparatively much smaller than that in the West in spite of the clear permission granted to this effect. The Holy Quran says:

"And if you fear breach between them (the husband and wife), then appoint an arbiter from his folk and an arbiter from her folk. If these arbiters desire reconciliation, Allah will effect it between them."³⁴

But in case the reconciliation cannot take place:

"If they separate, Allah will make both of them independent out of His abundance; and Allah is Bountiful, Wise."³⁵

34. *The Holy Quran*, 4:36.

35. *The Holy Quran*, 4:131.

The two sexes are thus placed on a level of perfect equality. A breach between the two clearly implies that the wife has equal right to breaking of the marriage contract by claiming a divorce. The causes of divorce defined in Islam make it clear that both parties are equally entitled to seek it if they want it. The right of the wife to claim a divorce has been termed as Khula by the Muslim jurists. In order to make it sure that the woman receives all her rights at the time of separation Islam also makes it necessary that she asks for Khula through the judge. If the husband wants to divorce his wife then he is required to pay her dowry. Furthermore Islam advises that a divorcing husband should let her go with kindness and liberality. He is forbidden to maltreat her or keep her in a state of suspense.

Thus Islam has taught that woman be treated with equal kindness and generosity and be given equal rights whether she may be living harmoniously under the covenant of marriage or seeking separation because of inevitable circumstances. No other religion has gone into such details in order to ensure the equal right of the female sex.

Woman as a Mother

Almost all religions have taught to be kindly toward parents. Islam has gone into detailed teachings in this respect also. It exhorts the believers to spend of their good and abundant wealth for the parents, which of course, necessarily includes both father and *mother*.³⁶ In other words it makes a Muslim responsible for their maintenance when their condition should so require. It also commands that if either one of them, father or mother, attain old age, he should be extra kind and should never say to them any word expressive of disgust nor

36. *The Holy Qūran*, 2:216.

should he reproach them.³⁷ In this teaching about being kindly to parents it particularly reminds a Muslim that his mother had to bear him in travail upon travail.³⁸

The Hadith records from Abu Huraira that a person came to the Holy Prophet and enquired as to with whom should he show his best treatment and love. The Holy Prophet answered, "With mother." Again he asked, "Then with whom." Again the Holy Prophet replied, "With mother." And thus he emphasized three times how important it is for a Muslim to take care of his mother and to give full consideration to her needs and requirements.³⁹

At another occasion he is reported to have said:

"Serve your mother because verily the heaven is under the feet of your mother."⁴⁰

It is reported in another Hadith that God commands the Muslims to give first consideration to the best of treatment to the mothers and then to the fathers.⁴¹

The Law of Inheritance and Women

The Islamic teaching about the status of women does not remain in the realm of mere theoretical precepts. It, in fact, ensures that it can be translated into practice. Firstly, it finds expression in the right upbringing and education of the girl. Then it seeks to give equal rights to the married woman by giving her not only the equal right of choosing her mate but also by fixing for her the right of receiving dowry from her husband, by her exclusive right over her property and then also by an equal right of divorce. Islam stands unique in this respect that it

37. *The Holy Quran*, 17:24.

38. *The Holy Quran*, 31: 15.

39. *Bukhari and Muslim*.

40. *Nisai and Baihaqi*.

41. *Bukhari*.

has gone into such details which make it possible to render the teachings into actual practice. This can be further observed in the laws of inheritance. The reforms introduced by Islam make the female a co-sharer with the male. It seeks to divide the property of the deceased person among all of his heirs, male and female. It does not hand over the property to the eldest son as is done even now in some of the countries. The Holy Quran says:

"For men is a share of that which parents and near relatives leave; and for women is a share of that which parents and near relatives, whether it be little or much—a determined share."⁴²

Islam does not do any injustice to the male heirs by thus making female an heir also. It is only fair that in order to bring an equitable distribution of the wealth it goes into not one hand but several of them. However, Islam recognizes that since man has to be directly responsible for the maintenance of the family and has also to give dowry to his wife he be permitted double the share from the deceased's property than the woman. Thus Islam makes allowance for his added financial responsibilities and makes the law of inheritance a healthy and practical one. This distribution of the property also makes it possible for the widow to live honorably without looking to others to support her. In the case of widows it also teaches that they be encouraged to remarry so that they may again be assimilated in the society in a natural and normal way. It teaches that special care be taken of the orphans, be they boys or girls. It again introduces such means which may enable the orphans to become as useful members of the society as the more fortunate one who had the care of their own parents to raise them.

Woman, in short, has been given an independent status in Islam. All the spiritual rewards are open to her. She is to command the highest excellences in this life and the life hereafter. She is supposed to receive the same consideration in her claims as that accorded to man.

42. *The Holy Quran*, 4:8.

Conclusion

This was the teaching which, in a matter of few years, completely revolutionized the pattern of the Arab society. The very same people who treated their women even worse than animals began to treat them with respect and equal consideration.

The Holy Prophet set the pace himself by being a perfect example of the teachings given in the Holy Quran. Almost overnight the women started to make themselves enlightened and efficient members of the society. The Prophet had at one time said, "Learn half of the teachings of faith from Aisha (his wife)." The early history of Islam not only records Aisha as one who instructed in matters of faith but many other women also. The Muslim ladies, once given this glorious opportunity made themselves prominent in many walks of life.

Today the Muslims have forgotten and ignored many of the fine teachings of Islam and one may find faults with the Muslim society in many countries. But the basis which Islam has laid is there and both Muslims and non-Muslims alike can fully benefit from it by putting it into practice.

The teachings of Islam are both perfect and practical. The world can have a real and enduring peace in all aspects of domestic, social and international relations if these teachings are accepted and sincerely followed.

BOOK REVIEWS

Soviet Empire: The Turks of Central Asia and Stalinism. Sir Olaf Caroe. New York. St. Martin's Press, 1953. 300 pages. Price \$5.00.

A detailed study about the Turks under the Communist regime has been virtually impossible. Sir Olaf Caroe's timely book is certainly a valuable contribution in this field.

With the pen of one who served in India on the borders of Russia in several top administrative assignments, Sir Olaf discusses in this book the five republics of the Soviet Empire once known as Russian Turkistan. This area has been known to be overwhelmingly Muslim before the Communists took over. It is of great concern for the Muslim world in particular and for the Democracies in general to observe the changes brought by the Communist rule in the social, economic and spiritual life of the people of Russian Turkistan.

At one time this region was the springboard of the Turkish race and the seat of the renowned Muslim civilization, which had faded by the time the Soviet took over but leaving very deep marks on the social life of these people. Sir Olaf gives us a glimpse of what happened as a result of the Communist campaign to bring about the ultimate triumph of the Bolsheviks in Central Asia. There were few among the Turkish population at that time who were able to give effect to any modern conception of the organization of a State. The Turks, in spite of their military tradition, had been excluded from Russian military service and therefore had no knowledge of modern techniques. A policy of colonization of their lands by Russians before the Revolution had left the people in a condition which played an important part in the struggle ahead. These Russians who had recently settled among the native Turks were looking for support to any authority offering them protection against the indigenous population.

Along with all these factors, the Soviet rulers gave an assurance of the right of self-determination to all the states of Russia by a Declaration of November 15, 1917. This Declaration was followed by a manifesto specially addressed to "All toiling Muhammadans in Russia and in the East" proclaiming that their faith and customs, their national and cultural institutions would be free and inviolable.

These promises, of course, did not mean much later. The affairs of Central Asia remained very high in the Kremlin's list of priority. The grip on this strategic region was never relaxed. The Russian violence reached its peak in

forcing the nomadic people to adapt to the new ways of life and thus causing a deep resentment in the hearts of these people, a resentment which, in the opinion of Sir Olaf, may someday become the seed of a new revolution or a spiritual renaissance. Once before a remarkable change in the thinking of millions of people had been brought about through the influence of one of the greatest thinkers Islam has ever produced, Al-Ghazali, who was born in the same region. Sir Olaf says that just as Al-Ghazali was accepted as a *Mujaddid* (a reformer, promised by the Holy Prophet Muhammad to appear in Islam in every century), there may arise another inspired *Mujaddid* who may point the way to all believers. Sir Olaf may be pleased to note that the *Mujaddid* of our century in Islam, Hazrat Ahmad, Founder of the Ahmadiyya Movement, is a descendent of a chief Mughal family hailing from Central Turkistan. His connection with this region may prove to be of greatest significance in the light of Sir Olaf's observations. He is sure that the older inspirations of this area have not yet failed.

Sir Olaf, in conveying the message of those who can speak for the Eastern Turks, says that, in order to bring about the disappearance of the nations of Central Asia by complete assimilation, Russia will have to torture and oppress these millions for centuries. The fact is that Islam has left such deep marks on the social structure which may be hard to obliterate. Sir Olaf is hopeful that the day of crack may be approaching when the tide may turn and bring with it either liberation or disappearance from the pages of history.

The Arabian Peninsula. Richard H. Sanger. Illustrated. Ithaca, N. Y. Cornell University Press. 1954. 295 pages. Price \$5.

No other country bears greater importance with the history of Islam than Arabia, the birth-place of the Holy Prophet Muhammad. More than thirteen hundred years ago it was an insignificant land where, in the words of Carlyle, "a poor, shepherd people," were, "roaming unnoticed in its deserts since the creation of the world." Islam brought a miraculous revolution in the life of these people. Suddenly, the "unnoticed becomes world-notable, the small has grown world-great" and, "glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world."

This was what happened in the earlier centuries of the Islamic history. Later, with the general decline in the condition of the Muslims, Arabia, also, lost its place in the world-politics although it still occupied a tender place in the

hearts of hundreds of millions of Muslims all over the world. In recent years, it has again started to make some progress. The book under review is a survey of the recent achievements of the Arab Peninsula, its lag and its challenge.

Mr. Richard Sanger, the State Department's one-time Officer in charge of the Arabian Peninsula Affairs, and at present Advisor in the Bureau of Near Eastern Affairs, does this job with the background of an on-the-spot knowledge gained through his long stay on such an important post. Having had the opportunity to travel widely in the Middle East, he had also personally known the late King Ibn Saud and the present King of Saudi Arabia. He has based his material also on the information gathered through his acquaintances with the Imams of Yemen, the Sheikhs of Kuwait and Behrain, government officials, diplomats and business men.

Dealing with the relations of the United States, he traces its history from 1833 when the first treaty was negotiated between an American skipper and the Sultan of Muskat. The author limits his field only to the land, the peoples, their ways of life and their social and economic progress. He keeps aloof from the current tensions in the region and its place and role in the world-politics in general. He, however, has done a thorough job in giving an account of the benefits the Arabs have received through Aramco and other Oil companies. Mr. Sanger, noting that the change in the economic condition is certainly for the better, does not overlook that a tremendous job has still to be done to remove its "dust and dirt and poverty," to help "its half-blind children, its women old before their time, and its men struggling to wring a barren living from a dust bowl of sun, sand and rock." He is sure that Arabia can again achieve its past glory and enjoy a future of renaissance if it can assimilate the progressive know-how of the West while retaining her inner calm.

The Symbols of Religious Faith: A Preface to an Understanding of the Nature of Religion. Ben Kimpel. New York. Philosophical Library. 1954. 198 pages. Price \$3.75

Mr. Kimpel defines in this book the religious life as an orienting of human life to a reality transcendent of human life and the physical world. In his opinion the function of religious life is to "endeavour to enter into relation with this reality." In simple words religion is one's way to meet his Creator and reflect His attributes in his life. The author says that in this endeavour to seek

communion with the "reality," man resorts also to symbols. "A symbol is any man-made device whose primary function is to refer to beyond itself, and a religiously significant symbol is one which directs man to a reality upon which he acknowledges his final dependence, which is transcendent of human life and the physical world," says the author.

In this book, the author aims to explain the significance of these religious symbols. Although the motive of religious life is to become oriented to a reality, yet in man's religious motivation he may cling to a symbol as if it were the most cherished of all realities. Very often, in the history of the world man has given emphasis and importance to a symbol which was really due to the goal and objective.

Islam, in this instance has a unique position. Over and over again, it emphasizes a direct relationship between God and the man. It stresses the point that the beauty of the faith lies in its simplicity and its appeal to reason and logic. Stress on symbolism tends to bring more complexity in the understanding of the teachings of a religion. Nevertheless one must admit that in a group-life symbols are necessary to a certain extent.

This study undertakes an analysis of the phenomenon how man takes a symbol for a reality and thus how the entire development of religious symbolism in human history takes place. For this reason the author prefers to call it as a preface to an understanding of the nature of religion.

The Faith of Islam; A Synopsis. Mirza Abu'l-Fazl. Hyderabad Deccan, India. S. A. Uranus, Aziz Bagh, Sultan Pura. 1949. pp. 53. Price Rs. 1/8-

This is the latest and a revised edition of the booklet originally written in 1909 as the text of a lecture read at the Calcutta Town Hall before the Convention of Religions held in 1909. The author has done a remarkable job in presenting a synopsis of the teachings of Islam in just 53 pages. He has tried to support his interpretation of the teachings very strictly and faithfully from the text of the Holy Quran and the Hadith, the sayings of the Holy Prophet Muhammad. Keeping in mind the convenience of the Western readers he has taken extreme care to use a consistent method of quoting from the Holy Quran and, for that purpose, has preferred the method used in Dr. Flugel's Leipsig edition.

The author deals with such topics as the significance of Islam and its conception of religion. He gives the Islamic views on prayer, prophethood, brotherhood, revelation and atonement. He has also discussed the Islamic teachings on the status of women, divorce and marriage laws and polygamy. The conclud-

ing chapters of his book explain the Islamic views on slavery, religious toleration, war and other questions related with the social aspect of human life.

Mirza Abu'l-Fazl emphasizes in his concluding remarks that the Divine ordinances which regulate the conduct of men are the result of growth and development, and that the whole world is in a process of evolution. He differentiates the "general and permanent" teachings of Islam from such temporary commands and aphorisms which were called forth by the passing exigencies of the day, or were related to the circumstances and requirements of a "primitive and archaic society." Realizing that the Holy Quran has left sufficient latitude to work out the details of the law according to the prevalent conditions there is always a danger, however, that one may go to the other extreme in his personal interpretations.

The author discusses in this context the meaning of a well-known term in the Holy Quran, *Khatama'n-nabiyyin* (Seal of the Prophets), which has been so often wrongly taken to mean that the Holy Prophet is the last prophet in the sense that not even a law-abiding prophet following the teachings of the Holy Quran can now appear. The author notes that this phrase cannot be taken to mean that there cannot be any apostles after the Holy Prophet Muhammad. In fact he finds it a matter of normal course that the prophets should come after the Holy Prophet. He interprets the term "Seal of the Prophets" to mean that the Prophet is duly verified by the other prophets and accredited as their own.

This booklet is a valuable work for obtaining a basic knowledge of many of the precepts of Islam.

Social Justice in Islam. Sayed Kotb. Translated from the Arabic by John B. Hardie. Washington, D. C. American Council of Learned Societies. 1953. 298 pages.

This book is first in the Near Eastern translation program of the American Council of Learned Societies and represents a complete translation of Sayed Kotb's book, *Al-'Adalah al-Ijtima'iyah fi al-Islam*, published by Maktabat Misr, Cairo in 1945. This work has been chosen with an idea to make the American readers aware of the concepts and ideologies by which the thinking and attitudes of the various peoples of the Near East are molded.

Sayed Kotb opens his discussion of the subject by making a comparison of religion and society in Christianity and Islam and remarks that Islam, in its main features is essentially a unity. It is at once worship and work, religious law and exhortation. Islam reckons all the activities of life as comprehending worship in themselves. Islam and society, therefore, cannot be separated and

the whole system of social justice in the faith is based upon this central idea. He finds the foundations on which Islam establishes justice on absolute freedom of conscience, complete equality of all men and the permanent mutual responsibility of society. He goes on to explain that Islam sets principle of individual responsibility over against that of individual freedom; and besides both it sets the principle of social responsibility, which makes demands alike on the individual and on the society. He deals with the political and economic theory of Islam and then proceeds to furnish the historical reality of justice in Islam. One cannot deny that in this field the history of Islam stands absolutely unmatched and the world has no parallel to it. But a true Muslim cannot be satisfied with the examples of the past. He yearns to witness that glorious spiritual experience today. The author himself admits that, "At this moment we profess Islam as a state-religion; we claim in all sincerity to be true Muslims—if indeed we do not claim to be the guardians and missionaries of Islam. Yet we have divorced our faith from our practical life, condemning it to remain in ideal isolation, with no jurisdiction over life, no connection with its affairs, and no remedy for its problems." The truth of the matter is that the Muslims of today, in general, have lost even that much of faith. It has become superficial and shallow as was prophesied by the Holy Prophet about our times. What Muslims need is a complete revival and regeneration of their faith which will automatically make itself felt in our social and practical life. We agree with the author fully in his concluding statement that the perplexed and disturbed world of ours can only be given complete security and justice, when it returns to this perfect social system of Islam. And, before the others, the Muslims should be the first ones to return to it.

The author has amply quoted from the Holy Quran to build his thesis. With some exceptions where we find ourselves in disagreement with Mr. Korb in his interpretation of the Holy Quran, we find the book a valuable contribution. Mr. Hardie has done an excellent job in rendering it in English.

Also Noted:

Letters to My Daughter. Dagobert D. Runes. New York. Philosophical Library. 1954. 131 pages. Price \$2.50.

These are letters written by Dr. Dagobert D. Runes discussing such questions as decency, love and human compassion and goodness.

Understanding the Japanese Mind. James Clark Moloney. New York. Philosophical Library. 1954. 252 pages. Price \$3.50.

Dr. J. C. Moloney aims to prove in this book that the hierarchic authoritarianism of historical Japanese culture is incompatible with the liberalism of western psychoanalysis.

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